

Vol. VII

MARCH 15, 1911

No. 3

THE KOREA MISSION FIELD



BISHOP TURNER, S.P.G.

SEOUL

KOREA

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Christian Evidences in Korea.

A poor village in Mr. Harrison's district contributes 2,000 days of work and 1,000 yang, between 100 and 200 dollars to build their church.

A young girl of sixteen was repeatedly whipped and driven from her home by her father, because of her faith, but held firm.

Four boys of the Anglo-Korean School in Song Do, decided to give six months each to teaching some country school which could not afford a teacher, receiving their board alone as their only emolument.

A number of men at one conference decided to go, each to some unbelieving village for at least one week, and there, by trying to live the gospel to make its truth known.

A Christian man buys 1,500 numbered gospels of Mark to give to his unbelieving neighbors.

A lady of wealth fills her sedan-chair with tracts, hymn books and Bibles which she has bought to give away to unbelieving acquaintances, and walks home 15 miles, because these books leave no room for her to ride.

Poor peasants who want a Christian school, each put away a spoonful of rice twice a day, from their food, and sell it at the end of the month, and in each family one pair of straw shoes are made each day, these also sold at the end of the month, in order to pay the salary of a teacher.

these incidents will be found recorded in intensely interesting papers in this issue.

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NOTES AND PERSONALS.

The first copies of the whole Bible, Old and New Testaments in the Korean character, reached us this afternoon. We thank God and sing the Doxology with full hearts, praying that the dear Old Testament may deepen and strengthen and broaden the spiritual life of the people as it has those of others who have known it, and that they may love it and feed upon it, and be inspired by it to stronger faith, and loftier devotion.

The Presbyt. Executive Committee met in Seoul in January. The members of this Committee this year, are Rev. Mr. Hunt of Chai Ryung, Rev. H. M. Bruen of Taiku, Rev. Mr. Blair of Pyeng Yang, Dr. A. M. Sharrocks of Syen Chen and Rev. H. G. Underwood of Seoul. A subsequent meeting was appointed to be held in Syen Chen and Wee Ju in March.

The Committee of the Korean Missionary Educational Association met in Seoul in January. An interesting report of its work will be found on the pages of this issue.

The Sunday School Lesson Committee met in Seoul on Jan. 11th, 12th and 13th, and resolved upon certain graded courses of lessons and graded departments in the schools. We regret much that they failed to send any report of their proceedings to the missionary readers of the FIELD.

News reached us early in February that Dr. Pierson and party had sailed from Japan, the doctor quite seriously ill.

Mr. and Mrs. Curtis and son, left Korea on their return trip to America on January 18th, expecting to join Dr. and Mrs. Pierson in Japan.

Dr. and Mrs. Mansfield, late of California, arrived in Song Chin, Canadian Mission, as future members of that station, on Christmas day, 1910. A Christmas gift indeed for the mission and the station and all Korea.

To the Rev. and Mrs. Roger Winn of Fusan was born a son on Wednesday, January the 25th. Hearty congratulation to parents and child.

Dr. and Mr. Winn of Dairen have paid their children in Korea a much enjoyed visit and returned to their home late in January.

The Rev. Mr. Erdman, on account of poor health, has sent his resignation to the Presbyt. Mission with whom he has been serving in Taiku, but hopes to continue to work as an associate missionary. Mr. Erdman feels that while able to do some work, he is not equal to the full quota of a strong man. We certainly hope he will not entirely withdraw from the good service he has been doing.

Dr. Johnson of Taiku and all of us are to be congratulated on the fact that some of his family are expected to visit him and the mission in Taiku, by the first of March.

The foreign children, at least eleven, who have been attending school in Cheefoo, having all returned to Korea for their long holiday vacation, are prevented from returning by the plague in Cheefoo. It is indeed much to be thankful for, that they had returned to their homes before quarantine regulations were put in force.

Rev. and Mrs. Preston returned to America on furlough this winter, taking with them Henry Bell (eldest son of Rev. Mr. Bell), who goes to begin school life in the home land. May he do as much credit to Korea as we expect, and as our other missionary children have thus far done.

Word has come that Mr. Swallen has left via the Indian Ocean route for Europe and America on his long delayed furlough. We wish him good speed.

An exceedingly interesting account appears in "Woman's Work in the Far East"* for Dec. of the association started in Foochow two years ago for street urchins. This society is much the same as the News Boys' Association in America, and is also said to be like the junior department in Y.M.C.A., and is doing just as much good. "The heathen people of China are delighted with the movement and glad to have their boys become members." We deeply regret that we have no space this month to give our readers the whole article, but we would urge some of our ardent and energetic young missionaries, either in Y.M.C.A. or the missions, to start such a society in every large center in Korea, and we beg that they will read this most intensely interesting account of the organization, the rules, and the results of this successful enterprise for saving boys in China, and give Korean boys a chance too. We will gladly lend our copy of "Woman's Work in the Far East" to the first who asks for it.

* The Mission Press, Shanghai.

The same magazine contains a very suggestive account of what we would call a woman's Bible class, of 300, held in a Chinese city. Before the meeting, towns and villages were freely visited by Bible women and the meeting carefully announced, placards were posted on city walls and chapels and every effort made to widely advertise the mission. It was considered of great importance that no meeting should be too long, *so that women unaccustomed to study should not be overtired.* "A room was set apart in which silence was observed, so that those who desired to pray might do so without fear of disturbance." "In another room women were ready to teach the character to those desiring to learn." Outside was a book-stall where many purchased Bibles, Hymns, and tracts. Each afternoon some one received free-will-offerings toward expenses. Girls of the normal school acted as stewards, each having charge of some portion of the church, so that should a baby-scream she could carry it to another room. While the congregation waited a choir of school girls sang hymns. We recommend our women evangelistic workers to read this paper also with care, for it contains much that should be very helpful to us in Korea.

In January the news reached us by wire, that the new church boys' grammar school building in Pyeng Yang, had been burned to the ground. This building had been erected at an expense of about 4,000 *yen* by the Korean Christians, the money having been raised only by unceasing toil and severe sacrifice such as only such poor people as most of these Christians living from hand to mouth, can know anything about. It means going without needed fires, with less food, or a coarser kind, working over hours, giving up choice treasured articles like wedding rings, brass candle-sticks and bowls, garments prepared in advance for a fine funeral, and the like. The boys' school was no sooner finished than they set to work at once building the girls' school. They hadn't sacrificed enough it seemed, they were eager for more, and at length the girls' school too was built. Neither was insured, for rates of insurance for Korean buildings are so high as to be almost prohibitive, and now the boys' school is burned and such is the increased costliness of everything that it could not be replaced for less than 5,000 or 6,000 *yen*.

The people at once planned to rebuild and set about raising money for the new school. The Executive Committee then in session, authorized the station to ask the Board for permission to solicit aid from home Christians to assist the poor people who are working to raise 2,000 *yen*. It is manifestly beyond their power at present to raise the full amount after all they have done. We doubt not many will be eager to have a share in this opportunity thus offered by what looked like calamity.

Dr. Scranton will go to the O. C. Mining Concession to take the place of Dr. Nolan for one year while the latter takes his vacation. Consequently the Seoul Sanitarium will be closed for that period. At the expiration of the year, Dr. Scranton will re-open the Sanitarium and resume his work in Seoul again. His family will remain in Seoul.

NOTES FROM THE STATIONS.

MOKPO.

A correspondent sends the following: The campaign for false doctrine on now needs much prayer and effort on the part of every missionary and worker. Shall there not be a greater campaign this year than last? Is it practicable to have a special season of prayer as formerly uniting on these topics? Work at the station progresses. Mr. Harrison and Mr. Knox are in the country. The new sixty *kan* stone church is well along. The new missionary residence is also nearly ready for occupancy. It is substantial and convenient. Many baptisms during the year, at the church. Contribution from Mokpo local church for the past year for all causes over 1,500 *yen*, a good sum as the people are poor. Some gave brass ware, clothing, and wedding rings to build the new church. For all these blessings we are grateful to our Heavenly Father.

One hundred and ten men came for the campaign although it was harvest time in the rice fields. We are looking forward now to the two Bible classes in February, one for women and one for men.

On Jan. 11th Mrs. Harrison sent us the following from Mokpo—a quotation from Mr. Harrison's letter to her.

"Monday, at the four former places I examined 110, baptized 20, enrolled 68 catechumens and struck a number off the rolls. But the most important part of this visit is the general correction of irregularities, and the encouragement of the people.

At the last place they had put up a little church 16 ft. square and low. Had not been able to do more than cover it. Here they erected a house 90 x 28 ft. by great sacrifice, they have plastered one coat on either side and put in windows and doors. As I came up the brethren were recovering the building that the wind had unroofed a few days before. When they were building, the brethren *contributed* a total of about 2,000 days' work and over 1,000 yang. They are very poor and getting poorer every day.

Since I have been writing the above a large Korean girl 16 years old has been examined. I am told that her father has whipped her and driven her from home repeatedly because she *would* attend church.

YENG BYEN.

It is not yet eight years since the name of the first Christian in this station was recorded in the Book of Life.

Gradually grown from that to a membership of two hundred and fifty to-day, this little church, here in the midst of a city noted even in *heathen* Korea for its wickedness, has many faithful members, so giving of their time, their prayers, their strength, and putting themselves so into God's hands that He has led two hundred and thirty sin laden souls to give in their names, as desirous of knowing Christ, and getting rid of sin, during this last campaign.

During the meetings held all over Korea, in November, Yeng Byen Station received her share of the effort and blessing. During seven days every house in the city was entered at least once every day, and many of them by both men and women Christians in the same day, so that some members of every household in Yeng Byen heard the story of Jesus every day during that time. As usual the seed fell on different kinds of ground,—but we are so grateful for the good ground that the Holy Spirit had ready in so many hearts. Many gave in their names, and many have remained faithful to their decision. Never have our Friday Bible classes been so full of young women, anxious to study and rejoicing in the hope that they have received. One young woman, whose husband is addicted to the morphine habit, and by this appetite is fast bringing the family to deepest poverty, testified that her heart seemed so full of joy. From an earthly standpoint there was no reason for joy; how and why she could not understand, but she knew that now, altho she had to work day and night with her needle to get anything for herself and child to eat, nevertheless she was continually filled with a great joy.

Now again meetings are being held every night in the church, and the city is being canvassed every day. This time the meetings are in charge of three of the students from the Pyeng Yang Academy, who are out on volunteer work during vacation time. It is most interesting to hear the difference in reports now and two months ago during those meetings. The Holy Spirit has been at work with the seed sown there. Then, as usual, where God is working, Satan also comes. He has taught the heathen people, who do not want to hear the Word, and who wish to get rid of the ones who are speaking to them with such power, to promise to believe and to attend the church, so that the Christians will pass on and let them alone. This time, among the Christians many more volunteered for work than did in the November campaign. The nightly meetings are splendidly attended, and many are coming forward with a real understanding of what they are doing, and give splendid promise for the future.

Pray for Yeng Byen. The works of the Evil One are not so noisy as they used to be, but he still holds the majority of the people here in his power and employment.

THE LITTLE ONES.

Feeling, as so many have, that the children were being neglected we have for some time been planning to start a prayer meeting for them. The Sunday hours are all so full that we finally decided to call them together on Saturday afternoon. Long before the bell rang the little heathen boys, who are not in our schools at all, but who had heard the announcement given at Church Sunday, began to gather in front of the house waiting to come in. By the time the second bell rang and the School boys, thirty-seven in number, had arrived, there were over one hundred children gathered together. All were eager to give in their names for regular attendance, and all promised to bring more children with them next Saturday.

In a church of only about two hundred and fifty members this seems like a very large number, and promises to grow into a most influential work. "A little child shall lead" and we pray and expect that through these children our Yeng Byen Church will receive a great spiritual blessing.

L. O. M.

KANG KEI.

1. CHA SUNG.—Mr. Rhodes went over the circuit in December traveling 650 *li** to do it. In all there are nine organized groups, with two other places where new believers are meeting. Seventy-four were baptized. The circuit has a membership of 325 baptized and catechumens. The trip wound up with a class at Cha Sung Kol, attended by an even hundred, seventy of them coming in from the country. The men studied in three divisions and the women in two. Altogether there were five teachers.

An hour each afternoon was given to preaching. The town was divided into five districts and the male and female members of the class each into five divisions. Tracts were distributed each day. The outcome was a very gracious revival meeting resulting in 75 new believers. The last day, Sunday, Dec. 18th, was remarkable because of clearing off a church debt, a wonderful outpouring of the Spirit during the celebration of the Lord's supper and 17 new believers. The present helper Cha was called as pastor.

2. WI WON.—Reports are just in concerning the class in this county, the first week in January, in which 162 were enrolled. Seven capable teachers including two Korean pastors were present. Unfortunately it was not possible for any of our missionary force to be present. There were 12 new believers besides 40 others in revival meeting in November. The present helper Ni was called as pastor.

3. CHINA.—As these notes are being written a class is being held among our China groups—the first there. Among these groups we not only have helper Ko, but recently one of newly ordained pastors supported by the churches of the Syen Chun district began work there. He is planning to report to the people who sent him at the time of the Syen Chun class in February.

4. KANG KEI.—Mr. Blair started the other day to Seoul for his wife and babies. He built a small house on top of a Korean sled but like a dirigible balloon it was a venture. If it works it will make the 200 mile sled ride a little less to be dreaded.

We have word that Mr. Hunt is coming for our February class. This was good news. Also a Korean pastor from Wi Ju will be here. Think of having a visitor in Kang Kei in the winter time. We'll "eat him alive" for joy.

* 216 Eng. miles.

AN DONG.

Mrs. Welbon sends the following from An Dong :

A Korean gentleman from a magistracy in Mr. Welbon's district 120 *li* north of An Dong attended the revival meetings held in An Dong in November. At his own expense he bought *fifteen hundred* copies of Mark's gospel to give away to his Korean friends and neighbors.

A few days later when the revival reached his own town, there were over 108 new decisions for Christ, and this is only the beginning of his work. Needless to say he is a happy Christian.

Some days ago I was called upon by a woman from one of Mr. Welbon's groups 30 *li*—15 miles—out.

Mr. Welbon says she lives in a house which is a good many times better than the one I live in* and has several times as many servants. She rode in a chair and a serving woman walked beside.

She was beautifully gowned in shining linen and soft silks, all spotlessly white and wore also muffler and wristlets of sable.

After a few minutes' conversation I discovered she was by birth a Seoul woman. She said, "It makes my heart glad to hear the familiar Seoul accent."

Her Christian life is not an easy one, up to this time her husband has refused to believe and still seems very far from the Kingdom. We had a very pleasant visit and after she left I remarked to Mr. Welbon that I had seldom met a Christian anywhere who was so perfectly happy in her belief, nor one whose faith was so strong and clear. "Well," he answered, "she has to be just that, because she meets so much opposition!" How often we make excuses for ourselves or others, that because of many trials and temptations we are cast down, and faith is weak, yet here is one who just because of trials and temptations *has* to be joyful and *has* to be faithful.

The following day going out on the street to a meeting, I passed our book-store, and there was my lady friend's chair. She was just starting for home and others had gathered around to bid her "Good-bye." I stopped to speak to her and she said, "I have just been buying some books to take home with me to give away to my unbelieving neighbors." "Where are they?" I asked. "In the chair," was the reply, and one of the chair coolies with a very disgusted look upon his face, raised the chair curtain, and behold! the chair was packed full of Mark's gospels, tracts and hymn books! "But," I said, "the chair is full, you can not get in?" "That's no matter," she laughed. "Its only 30 *li* and I can walk." The chair coolies were bidden to take up the chair and they did so rather gruntingly, and the lady followed walking with her woman servant, her face beaming with pleasure, and smiling "Good-bye." Only those who know what riding in a chair stands for among Korean women can appreciate the sacrifice in this story.

*. Most Koreans live in very small houses, country Christians mostly live in little huts.

"To leave the city of An Dong on foot when she might ride!" said one. She was past fifty years of age. This is the way the gospel is being preached in An Dong and the way it's being lived in the hearts of our men and women.

PYENG YANG.

Mrs. Wm. Blair who has just returned from America wrote from Pyeng Yang,—just too late for the Feb. issue, the following interesting station news:

The last station meeting appointed me to write the month's letter to the KOREA FIELD. The month—even the year is past—but I shall still write the letter.

December is always a busy month, but it was more so than usual this year. We have had to part with so many workers for one cause and another. When we came back from furlough in September, we scarcely knew Pyeng Yang. Dr. Moffett had not returned from the Edinburg Conference. Mr. and Mrs. Bernheisel and Dr. and Mrs. Lee and Miss Best were in America, and Mr. and Mrs. McCune had been transferred to Syen Chun—all these changes in one short year. New arrivals were here to help, but they were not ready to bear a full share of the burdens of station work, so we found our task waiting for us on our arrival. Mr. Blair took charge of Dr. Moffett's, Mr. Bernheisel's and his own country work, over a hundred churches, and he has lived among them this fall. The three little maids and I have scarcely seen him.

He was telling me the other day of one of his country groups which he left in a weak-condition when we went on furlough. It had been such an unsatisfactory church, always in trouble, never growing, so that he had become much discouraged with it. But on his return this fall he found the conditions in the church much improved, the Christians showed a new zeal and the group was growing nicely. He looked about for the cause and found it quite unexpectedly one morning when an old woman came to see him. This dear old lady said that she had been greatly troubled at the weakness and stand-still condition of the Christians there, and every morning for a year or more she had been coming to the church building and spending a time in prayer for the church of that village. She was very ignorant and old and poor, but she was quite evidently the channel through which grace and strength and blessing had poured into that group of believers.

Our orphan home finding committee has been kept busy lately. I don't know whether it is that times are harder than usual but several babies have been left in the churches for the Christians to care for and there is a regular committee to find homes for them. Just yesterday morning in my women's Bible school, a sad, sweet-faced young woman was pointed out to me. I went to speak to her and found her with a tiny baby in her arms. She had lost her own first born child about three weeks ago, and had taken this poor abandoned little atom and was nursing it to health and strength.

Christmas brings us all together in the station for a few days. Our children in the foreign school had their program on Christmas Eve and we had a dinner altogether. Santa Claus comes every year just as he does in America and we have a happy, jolly time and try to keep out any homesick thoughts that come creeping round to darken our joy. But best of all is seeing the joy of the Koreans in Christmas, it is so symbolic of all the new joy and blessing that has come into their lives through the coming of Christ to the world.

My own work since coming back has been too varied for any connected account. I've taught an hour a day in the girls' academy, helped in one Bible class, looked after the Women's Sabbath School at the North Church, arranged for some twenty women's classes in Mr. Blair's and Dr. Moffett's country groups, sending out two women to each and receiving their reports, and have managed to get the house settled and look after my own three little maids and our guest and daughter—Dorothy Grierson—besides. But we have our little school and what that means to us missionary mothers we couldn't begin to tell.

CHAI RYANG.

Rev. Mr. Wm. Kerr sends the following notes:

Our Men's Winter Training Class this year was not as large as on some former occasions, partly for financial reasons, and partly because of the large amount of time which was given to the revival meetings in the fall. But while not quite as large as before, the spirit was excellent, and the body of men seemed to be more of a unit. One outcome of the class was that *a considerable number of men decided to spend a week or more apiece living in non-Christian villages*, so as to show the people in a very practical way what Christian living means. The reports from this movement have not begun to come in yet, but it can not help being fruitful. Mr. McCune came with all his enthusiasm and was a great help to the men.

The Bible Institute had an enrollment of 85, and practically all of these men did not miss a recitation during the entire month. Some of them had difficulty in adapting themselves to the intensive kind of studying which was done there, as they had had nothing but ordinary class instruction before, but toward the end they understood much better; and the feeling was unanimous that they were going away greatly benefited spiritually, as well as being better able to handle the Book.

The local Sunday School is being reorganized and graded. The teaching force is being greatly increased, and instruction which will improve the grade of teaching is being given to them as fast as they can assimilate it. Now that so much attention is being paid to this work all over the country, it will be splendid if the FIELD could act as a sort of clearing house in the matter of methods adapted to this country. New material is constantly coming from America; and if this can be put into a form suitable for use here, the entire work would profit by it. Couldn't

some of the pictures which Mr. Blackstone promised to send be used for just some such work as this?

At the time of our revival meeting in Syu Heung, the Roman Catholics lost patience so completely in the methods of those who went from house to house, that they got out a poster expressing their opinion of such actions.

An interesting situation has arisen in the sending of a paid evangelist into the Eastern Circuit by the powers that be. The man was an insurgent captain. When he gave himself up here, a couple of the Christians went sponsor for him, and he has been an earnest Christian ever since. Now, to show the rest of the disaffected people what becomes of former bad men who decide to behave themselves, he has been sent out with tracts to do nothing but preach Christ. His actions are carefully followed, and even in misbehaving villages, whenever a man is vouched for as a good Christian by this man, he is unmolested, tho others there may be severely punished. Apparently the officials are more ready to trust a man who shows himself to be a good Christian than anyone else. But woe betide a man if he says he is a Christian, and then is seen taking a glass of wine. He is promptly taken out and paddled; for "who ever heard of a good Christian lowering himself enough to take a sip of that stuff?" Active measures are being taken to apprehend all evil doers, but in a very just way, and with no desire to bring unnecessary trouble on the people of the district.

SEOUL.

We rejoice to be able to state that the difficulties in the Yun Dong Church are now very happily ended. The delinquents have confessed and repented their wrong in so creating division and schism, and beg to be allowed to be connected with the Yun Dong Church tho a separate body as there seems to be ample place for two.

The Presbyterian churches of Seoul have decided to become a unit in church educational matters, and henceforth to have one educational committee who shall consider the primary and grammar school education of the Presbyterians in the city as a whole, not each church separately as before. It is hoped in this way to accomplish great conservation of time, strength and funds, with increased usefulness, and it is anticipated that it may be possible to have only one or two grammar schools of the first efficiency for all, rather than several poorly equipped and taught, at an expense far beyond what some churches have been able to bear.

The sooner we learn the depth of the wisdom of our Lord's prayer and command "that they all may be one," the sooner we shall attain His ideal for us in success and joy in service.

One missionary reports about 1,500 new believers in his circuits and wonderful preparedness everywhere.

ROOM AT THE TOP.

The likeness on the cover of this issue is that of Bishop Turner of the Society for the Propagation of the Gospel, who died in Chemulpo last Oct.

Arthur Beresford Turner was born in England at Farley Hospital near Salisbury; and was the son of an English clergyman who was for 22 years vicar of St. Mary's North Ealing. He was educated at Marlborough and Oxford, was ordained a priest in 1888 and came to Korea in 1896. Dr. Gale has already told our readers of the high esteem in which Bishop Turner was held by all who knew him in the foreign community here, and of the irreparable loss which all feel in his recall.

He was a man of such evident ability, so attractive a personality in every way, that he must have had unusual opportunities to remain in the home land and make a high place for himself in the church there. But whatever the world had to offer that could tempt such a young man as Arthur Turner, with his youth, his hopes, his manhood, his comfort, were sacrificed for the hard life of self-denial of a single missionary, and for nearly fifteen years he lived in Korea, in comparative loneliness, with few pleasures or recreations, his time and strength freely, wholly, and joyously given, with unabated and unflagging zeal for the cause of His Lord among these people. We say "joyfully given" advisedly, for Bishop Turner never posed as a suffering hero, never even hinted that his life was lonely, or his comforts few. He was especially a happy and sunny Christian, and evidently thoroughly enjoyed his work and preferred it to anything else, as most missionaries do. After all, to a manly man, the life of self-denial, pioneer work in some distant lonely field, the uplift of some fallen race, has far greater attraction than a life of ease. When thru some unfortunate combination of circumstances, or even in judgement such men have been prevented from becoming missionaries, if foot loose they set out to hunt a north or south pole, or to explore Africa, or help Dr. Grenfell, or work on the Panama canal, anything to escape from commonplace ease and easy glory, and "do something *hard*," to help the world in its march of progress. So of course we find a man like Bishop Turner a missionary, for he was clear sighted enough to recognize even in early youth, that of all the so-called hard things there are to be done, there is nothing so worth a man's highest ambition as the post of ambassador from the court of the Most High, nothing so glad, so full of constant inspiration, and unspeakable joyful reward, as to be such an ambassador to down trodden, darkened, sin enslaved peoples like those in the Far East; and that of all the delightfully hard things which, are so delightful that the worker rejoices in the hardness, repines that it is not harder, and is humiliated that it is not harder, or that outsiders call it hard at all, the life of a Korean missionary is the most enviable.

A Korean, one day after visiting a missionary's home, with its cabinet organ, sewing machine, typewriter, music box, foreign chairs and carpets, said as the most extravagant expression possible to his mind:

that he had rather be an American missionary than king of Korea; but as he said it, the missionaries looked at each other and smiled, in the common flash of thought, that no words could express to those who did not *know* how much they had rather be missionaries, than rulers of the richest and most powerful nation on earth. We are very sure that except in humble obedience to his Chief's behest, Bishop Turner would have preferred the service here to the joy and glory of Heaven itself, for we are taught that this is the work into which angels desire to look, that the Son of God Himself left Heaven and became incarnate to live and die in missionary service, and that Saint Paul, although he had been lifted to the Seventh Heaven, and seen something of the unspeakable things prepared for the redeemed, was "in a strait betwixt two" whether it were more desirable to depart to that reward, or to remain a poor persecuted missionary in such trials as most of us modern missionaries, are rarely privileged to taste.

But the choice was not left to Bishop Turner, *One Who knows best*, for us and for the work, called him away, while others older and apparently less useful were left, and now that he is gone, there is *another place empty, more room at the top of life's places of high privilege*, where there was too much room before. And now still another, favored servant has gone for Rev. Mr. Rockwell has been ordered Home; but others who are seeking for glory and honor and immortality, will hurry to fill these vacancies, and count themselves happy to come, and when they have tasted the exhilarating draught of real mission life, will *know* they are *the very happiest men on earth*, and that even the redeemed in Heaven know no sweeter joy, the rapturous joy of the Lord, into which they enter now and here.

L. H. U.

THE KOREAN RELIGIOUS TRACT SOCIETY.

The Korean Religious Tract Society was organized in 1887, and has never ceased to be one of the most important agencies on the field for the advancement of the Kingdom of Christ. As its needs increased it has received generous assistance from the parent societies and from friends at home; and now, that the work is so heavy and demands the constant attention of a manager, the salary for one is being paid jointly by the English and American Tract Societies, and Mr. Gerald Bonwick, an English gentleman, formerly Major in the Salvation Army, has undertaken the work.

Tho for some years the crying need of a home for the Society has been felt, the funds for this purpose have come in very slowly. For years the Society's books and business have been obliged to ask the shelter of some missionary home, but this year although there were scarcely any funds in hand, the Society decided to undertake the building of a depot for the storage and sale of tracts, trusting in God that He would provide the means for His own work.

Mr. Bonwick wrote us Dec. 31st, that, "the walls of our new building as they increase just now before our eyes are an emblem of the steady growth of the Society. We are building in faith for the contract is for 3,000 *yen* and we are about 1,600 *yen* short at the present moment." But only a few weeks after this was written two generous givers in the United States, contributed sufficient funds to complete the whole building. More and more are we compelled to recognize in this work that our King has control of plenty of consecrated purse strings, and that there is no fear of there not being money enough for His work only that you and I may not appreciate and improve our privilege of having a share in the giving, if we don't hurry up and look about us.

One servant of the Lord on the Pacific coast some three years ago gave the Society five thousand dollars for publishing tracts, which has been a wonderful help during this time, and will be for some time in the future.

The following figures have been given us by the business manager Mr. Bonwick.

From Jan. to Dec., 1910, the K.R.T.S. has published

210,000 sheet tracts containing	420,000 pages
34,000 books containing	384,000 pages
3,180,000 campaign tracts containing...	4,383,000 pages

During the year the Society has also sold on commission 62,771 books, (not including Hulbert Fund).

At the present moment the following books are in the printer's hands :

Harmony of the Gospels	5,000
The Dairyman's Daughter	2,000
A Standard Catechism.....	5,000

These figures of course only go to Dec., 1910, and the reports have not been fully made up, owing to various changes in the office, and no regular manager having been installed until the Fall of 1910.

The Korean Christians buy and distribute a great many tracts, and last year the field has been especially well sown, and we are looking for a great harvest.

EDUCATIONAL ASSOCIATION NOTES.*

AT THE REQUEST OF THE ASSOCIATION, BY REV. MR. GREENFIELD.

At its last meeting in September, 1910, the Educational Association of Korea appointed a committee composed of one member from each Academy to investigate and report directly to the school its findings on such matters as the length of school year, and number of terms, standard curricula, and forms and blanks for school records.

Accordingly, this committee was called to meet in Seoul and held its sessions in the Y.M.C.A. from January 12th to 14th. Members were

* This is a union association including all the M. E. and Presbyt. Missions in Korea.

present from the Academies at Syen Chun, Pyeng Yang, Song Do, Kong Ju, Taiku and from the Pai Chai, Y.M.C.A., and Well's schools in Seoul.

A number of general sessions were also held in which leading representatives from the Educational Committees of several missions participated. A discussion on normal work brought out the fact that the Government reserves for its own normal institutions the name of **소문학교**,* but at the same time recognizes our normal instruction under such other terms as **소문특습**,† etc. Wherever our normal classes are carried on under the management of any institution, it was recommended that it should be incorporated as a department of that institution's work.

A committee appointed to take up with the authorities the matter of interpretation of the order for closing schools on sacrificial days, brought the assurance that the order for closing schools on these days was simply a civil order regarding National holidays and that no religious observance was required at all. A new statement to this effect was to be forwarded from headquarters to all private schools.

A committee was appointed to take up the matter of standardizing our schools under one system by means of uniform examinations and to report its results to the next meeting of the Association.

It was also recommended that a standing committee be appointed consisting of three members of the Association and one member from each of the missions to advise with the Association on certain public matters and to bring about closer co-operation between the missions and the Association.

A curriculum for the Academy course was drafted and reported for recommendation to the Association at its next meeting. It was recommended that the school year be not less than eight months of study and that the three term plan of work on the basis of the Japanese system be adopted.

A good deal of progress was made in the working out of suitable forms and blanks for many of the necessary school records. Committees on this important work were continued, so that forms suitable for printing might be prepared for adoption at the next meeting of the Association.

The meeting of this committee and the thorough way in which it took hold of its tasks was so fruitful that it was decided to hold another session on the day of the opening of the next Educational Association Conference in June at Pyeng Yang. The Association is more and more coming to find its place as a real bond of union and practical co-operation, and its next meeting promises to be the most fruitful and important thus far held. We are just realizing our common needs and the hearty co-operation of every educational worker in Korea is required for the performance of the common tasks ahead.

* Normal School. † Normal Training School.

THE SCHOOL AT SONG DO.

BY REV. C. T. COLLYER.

The very first beginning of Christian education in Song Do is as recent as 1898. A room eight feet by eight was secured and an old fashioned teacher employed to instruct the few children who came. He taught them all he knew—the Chinese classics. The missionary's wife daily taught the Scriptures. After a struggle for existence lasting less than a year the school had to be abandoned, for there was no Christian patronage and the heathen were unwilling to have their children taught about Christ.

To-night I have visited the Anglo-Korean School in this same city and been present at a meeting held by the students, of whom about 200 were present. After the rendering of two or three musical selections we were informed that fifteen of the elder students had gone out three by three giving ten days of their time to preaching the Gospel during the Christmas holidays. One from each group was selected to tell the story of their experiences.

Stories were told of struggles against ice and snow, but the tragic was reached as one told of going along a narrow defile among the mountains late at night and bomb! bomb!! bomb!!!, the air was rent with startling reports. The little boys who sat up at the front drew up their muscles hard and looking with pride at their highschool-fellow who had dared the pistols and even gone to the mouth of the —, but after a moment's pause he told us it was but the blows of a rice pounding mill he had heard!

But he got to a village in To-san at last and heard of the people's struggle to keep up their village school. In twenty houses twice each day before the meal is cooked a spoonful of rice was deposited in a special vessel. And excepting only Sunday and Wednesday nights each farm hand made a pair of straw shoes each night. At the end of the month this rice and these shoes are sold to pay the teacher's salary.

At last I have learnt that homeopathy is not confined to the Occident. And I learned this from the following incident told by another boy who met a man with a splint in his hand. The hand was so badly festered that the man was urged to come into the Ivey Hospital, Song Do. "No I won't do anything of the kind," said the man, "this splint got in by itself, it may get out by itself!" Like cures like, whether it be in medicine or in letting it take care of itself!

During the trip of ten days one boy reported that he had had lengthened conversations with two hundred and sixteen persons and urged all to accept Christ. Twenty-three of this number positively decided to believe.

The latter part of the meeting was devoted to bidding God-speed to four of the High School students who, for the sake of helping their countrymen, are going out to teach country schools for six months. No, it is not a case of finances running short and going out to teach for a few months so as to raise funds. They feel the call of God to go and help in

four country Church schools where the people are too poor to pay for a teacher's salary. These four boys go for no further remuneration than their board.

The Rev A. W. Wasson reminded the boys that the present school had only been in operation for five years. From a small school it has grown until its three hundred and fifty students are more than can be accommodated in the present buildings. Said he, "Were the history of the school to be written on great sheets of paper and pasted on the walls I should underscore three things with red ink. Three things that have made history in this school: Three things such as no Korean school has hitherto been able to point to: *First the students' pledge of honor neither to use notes nor to overlook one another's papers during examinations; Second the Christian campaign undertaken by the elder boys last spring during which they visited all the students of the heathen schools and sought to win them for Christ,* and Third the out-going of these four students to work for the education of their fellow countrymen.*"

In that first struggling school of but a few pupils in '98 we could by no means see the promise of the present flourishing Anglo-Korean School with Mr. Yun at its head. The most vivid imagination hardly measured the influences emanating from this School.

The saintly woman† who started that first school in Song Do had a bright optimistic faith. Much of her time was spent in secret prayer for the people of this city and this land. She has now gone to her reward and in the brightness of His Presence, where all mysteries fade away, she sees the answer to her prayer. And doubtless to His praise she says,

"He hath done all things well."

ON THE DEPARTURE OF MR. ROCKWELL.

Farewell, farewell, thou precious clay,
Once love's warm home. God spare the sail
That speeds thy way; nor rock, nor gale
Disturb thy peace. Farewell, for aye.

The native land regains its share,
As heaven owns the heavenly part;
While Chosen claims the loving heart,
Its last faint pulse, its last full prayer.

The Jesus' story sweetly told,
In Hermit Land, alas, how late,
Had never truer advocate
On fertile plain or mountain bold.

* This was done by students of Christian Schools elsewhere.

† The lady referred to above is Mrs. Collyer, the pioneer lady missionary in Song Do.

The Christ-like life, the light divine
 In darkness drear like beacon star;
 Had never glory shed afar
 On earth to give a clearer sign.

Poor Chosen! Poorer far since friend
 Of poor enriched their heaven. Blind,
 Deaf-mute, and helpless human kind
 Were his to love, were his to tend.

His kindly counsel freely sought,
 By three score years of life proved true,
 Shall be no more; nor clearer view
 Of God and heaven, nearness brought.

Through tears and years may loss prove gain,
 As we, inspired by life complete,
 With love the tale of love repeat;
 Like him aspire, like him attain.

REV. W. CARL RUFUS.

CHAI RYUNG—A MISSION STATION INDEED.

To live within the sound of a railway engine whistle does not seem to suggest the ideal spot of a representative mission station, although the sight of a locomotive does keep one from fossilising, and reminds one of the Home-folk.

But Chai Ryung is by no means a "port" mission station. Five hours from the railway, over roads and rivers that baffle locomotion, the homes of the missionaries stand out on the hill-side looking down upon the thatched brown roofed town with loving eyes, and the hospital, church, and school, spreading themselves around the city, seem to overshadow the Korean life with a Holy benediction.

It may be interesting to some to know the kind of experience the missionary family has in journeying to and from the home. Arriving at the railway station after a six and half hours' ride from the capital, we had to wait out in the cold the pleasure of the old world Korean coolie who was to carry our baggage. Leaving the dépôt we found that the wind had increased in December force and fury, blowing a hurricane across the wide open plain.

Our road was a winding narrow path that shaped itself in an S fashion among the rice fields, and was constantly flooded by streams irrigating the plain, which were bridged by two tree trunks which had to be navigated monkey fashion (on all fours) because of the fury of the wind. At one of these places a coolie and load were blown into the water, and in consequence the missionary's food supply ran short on his itinerary. The path itself was hard on the feet, rain had fallen some days before

and it had been trodden into all shapes, and then a hard frost had set in, with the result that it was painful and dangerous to travel at all.

The head N.E. wind was biting cold and every now and again we were forced to take shelter behind a mud cottage or straw stack.

We reached the river as evening was coming on and after much persuading induced the ferry men to take us across. It is hard to describe that scene and that night. A rushing torrent, and old Korean boat, a pitch black night and a gale blowing, gave one an opportunity of trusting "hard." A few mud covered stones composed the "pier" and it was a feat of dexterity to keep one's balance and reach the boat without slipping into the mud. The shine of a silver coin at last helped the boat to slide from her slippery mooring and for half an hour the boatmen fought with the waves and wind and tide. As they rowed they sang their mournful dirge—a minor key—which added melancholy to the silent night. A bump on the mud flat told us that we had arrived at the other side of the river but all was dark save the twinkling stars above. The tide had taken us about 250 yards down the river and so a punting process began, a slow method indeed of getting to the landing place. We crouched down in the boat for the wind was freezing cold, and were trying to possess our souls of patience, when suddenly the front boatman miss-shot, his pole almost fell over board and the boat was swung round by the tide again, and again and carried far down the river. Eventually we were bumped on to a mud flat, and politely told to land. Fortunately we carried a lantern with us, and with its help we found our way up the slippery sloping frozen bank to the nearest village where a little Christian church opened its doors of welcome to us. After a short rest we continued the journey in the darkness for the twelve remaining miles with the temperature far below freezing point.

Never were we more thankful to see the warm glow in the windows and receive the warmer welcome into the ever hospitable home of the missionary.

Now as to the Station. Almost 20 miles from the railway in the centre of a mighty fertile valley with a population of 370,000 surrounding it, is the compound of the Northern Presbyterian Mission with its four homes and a hospital—a true picture of economy, care and love. Here we found the ladies holding the fort. Not a male missionary was at home, even the doctor away with his wife, healing, preaching and holding classes in the far off corner of the field. Here were the mothers and children and the young ladies, alone,—miles from any other foreigner, yet never fearing for the great Presence was with them. Think of it—the work of the station going on well, the ladies carrying on the responsibilities, superintending the work and keeping warm hearts for the return of the weary itinerants.

As to the missionaries and their work a fascinating story could be written. Quite a young station only four years old with a work already wonderfully developed and growing with gracious proportions these few men and women preside over a body of eighteen thousand church members, with 142 churches besides meeting places, plus schools, acad-

my and Bible institute with its multiplying classes covering an area of 100 miles by 133.

Any critic would freely acknowledge this to be a herculean task, yet these good folk here are full of hope, joy and earnestness. Our Western brothers fly with the aid of "planes," but these missionary folk seem to have the wings of eagles, they run and are not weary, walk and do not faint.

The work in this district has been of a very trying character. There have been persecutions, and imprisonments; deceivers and wolves have entered the church; many have been the set backs and difficulties, but the thermometer of progress still rises despite the chilly winds of strife and division.

It was our privilege to travel through parts of the country visiting the churches with the colporteurs and we noted the great need of the constant care of the pastor over these groups of Christians, and also the need of the developing of the work among the heathen villages. It is well in thinking of Korea to remember that for every happy Christian heart there are 65 sad, perhaps drunken, depraved heathen souls that know little if anything of the Lord and Saviour Jesus Christ. Only the Presence and Promises of the Son of God can keep this handful of workers cheerful and hopeful amid the immensity of their huge task. They need help urgently, immediately, teachers, preachers, wise men and women filled with patience and Power—ready to do anything—fall into line and be (*Consilio et animis*) the true friend of the Koreans.

There are many sides to the work, but time fails me to tell of most of it. Bible classes for men gathering as many as 500 or 600 from every part of the province to study for ten days the Word of God. They all bear their own expenses and some walk as far as 100 miles. There are also successful women's classes and a score of other departments of work. The missionary is certainly never his own. His life, time, brains, home, and money belong to the people of his consecration, and he and his family need the unceasing prayers of God's people at home.

Among the outstanding features of the great work which must not be overlooked is the medical department. The doctor, a man of great attainments in his profession, exchanged his position in a city of wealth and many physicians for the far away needy field of Whang Hai To. He has never regretted that step. The work has more than rewarded him for his obedience to the Heavenly Call. God has wondrously blessed the doctor and his family who assist him assiduously in his responsible task.

The fame of the surgeon has spread to the furthest extents of his territory, and his modesty forbids me recording incidents of his skill and sacrifice on behalf of others. He is standing between the young Koreans of the district and their vices, one of the most serious of which is morphine. But not only is he a doctor, such a man can not be confined between four walls when there are needy ones outside. The compass of his work extends beyond the spick and span hospital and the model

dispensary to the pulpit, and the Sunday School, of which he is the superintendent, besides taking a serious part in the various classes held in the city and the country from time to time. The doctor always prays with the sick folk he visits, and tells them of the great Physician. Last year he made almost 600 visits to the homes of sick Koreans, besides doing scores of operations in the hospital and attending to 6,313 patients in the dispensary. God has used him in working some wonderful cures which according to his own words "are supernatural." With a tenderness of a mother he triumphs over filth, disease, and death. There is always sunshine in the hospital which probably accounts for the success of the institution.

Chai Ryung is indeed a happy home and a happy family. All one in heart yet varying in disposition, and make up, as the varying needs of the work call for. With the little children running around, and the Koreans passing to and fro from the houses, one gets on such a brief visit as ours, a vision of an ideal Mission Station—which is hard to reach, hard to excel, and hard to leave!

FD. G. VESSEY.

Dr. Brougher in his Sunday morning service suggests:

- If you have the Blues read the 27th Psalm.
 - If your pocketbook is empty, read the 37th Psalm.
 - If people seem unkind, read the 15th chapter of John.
 - If you are discouraged about your work, read the 126 Psalm.
 - If you are out of sorts read the 12th chapter of Hebrews.
 - If you are losing confidence in men, read the 13th chapter of 1st Cor.
 - If you can't have everything your own way, read the 3rd chapter of James.
 - If you are impatient, sit down and quietly commune with Job.
 - If you are strong headed, read of Moses and Peter.
 - If you are weak kneed, look at Elijah.
 - If there is no song in your heart, listen to David.
 - If you are a politician, read Daniel.
 - If you are getting sordid, read Isaiah.
 - If you are chilly, read of the beloved Disciple.
 - If your faith is low, read Paul.
 - If you are getting lazy, watch James.
 - If you are losing sight of the future, read in Revelation of the promised land.
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"A MOB CHRISTMAS CELEBRATION."

By HARRY A. RHODES.

Our Kang Kei Christians wanted to give their new church building a good send off and concluded the annual Christmas celebration was the best time to do it. Accordingly they went into the preparation with great enthusiasm. A row of pine trees through the middle of the church were decorated with candles, streamers of the flags of all nations were visible. Several great hexagonal shaped lanterns, the frames of which were covered with all kinds of colored paper were hung up, gorgeous paper flowers were in evidence. One kind in particular was noticeable—a great stem with five buds, each bud red and tulip shaped and inside a candle; there were three of these. Great red bunting was stretched across the front of the church. On the bunting were words and sentences appropriate to the occasion. All around the outside of the great church building were dozens of paper lanterns. An invitation was gotten out on the mimeograph and distributed all over town. Some 500 Christians and about 1,000 heathen responded. Some 200 benches had been placed in the church for seats. But the people jammed up toward the front of the church; those in the rear stood on the seats and those in the extreme rear, on three seats one on top of the other. It was the most ungovernable mass of humanity I ever saw, except at a "mob wedding" we had last Fall. All the effort of the teachers, church officers, missionaries, Christians, etc. was to no avail. An attempt was made to carry out the program but it was impossible. So it was decided to send the women home with the promise that the program would be repeated again Monday night. But the promise was hardly enough to satisfy them. They had no mind to go home. It took more than half an hour to get them out of the building. The women didn't realize it then, but they were the favored ones, because on Monday night the performance was repeated in a much better style and much more to the delight of every body.

The performance was purely Korean after their notion and ideas. Of course there were a few songs by school children trained by the missionaries. But aside from these the performance was quite original. It was sort of a "Passion Play" of the events attending the birth of our Savior. There was the manger and Joseph and Mary sitting near by. The shepherds tending their sheep were on the program. The performers seemed to think it was according to Judean custom for the shepherds to ride the sheep to pasture. A wolf lurked around the edges and made desperate raids upon the little flock at every opportunity. The wise men (four of them, "the other wise man" came also) followed the "star from the east" which mysteriously made its way near the ceiling the whole length of the church, stopping first long enough for the travelers to pay their respects to Herod, and finally stopping over the manger. When Herod summoned the scribes they came in all dressed up in American clothes. The angels (wings and all) sang what we supposed was heavenly music, for it sounded

nothing like anything we had heard on earth. The soldiers of Herod were impersonated by a score of school boys in Japanese uniforms. To the music of drum and fife they marched around in great pomp singing a Christmas song, specially written for the occasion to the tune so often used by Japanese soldiers. A very intense part of the program was what seemed to be a struggle between the church of Christ and the forces of evil, Satan, and three of his chiefs were dressed properly for their kind. First the devils would acknowledge the authority of the church and then the authority of Satan. Finally the whole lot were driven back to the place from whence they came—behind the curtain. The whole program was very real and at times very dramatic. After a short talk to unbelievers every body went home satisfied that they had had a good Christmas entertainment.

GATHERING THE SHEAVES AT MOKPO.

By: REV. WM. B. HARRISON.

An itinerary of 21 days thro Kangjin and Changhung counties covered 180 miles, 30 miles by boat, 30 by pony and 120 on foot. There were the itinerator's usual experiences, the buoyant mornings, the weary evenings; joy over triumphant faith, sorrow over besetting sins and the weaknesses of the flesh. There were times when geese and ducks and pheasants by the dozen in easy range of the road made one long for a gun and there were marches over high mountain passes where I was glad that I did not have to carry even a cartridge. At the beginning of the journey the unexpected jump of the pack pony landed me on the back of my head, the memory of which was too vivid still for me to mount the large vicious horse that was led by a halter for me to ride the last stage of 25 miles. I preferred to walk. The last experience was four hours of freezing wind in an open boat. But so long as these experiences amount only to discomfort, they should not be thought of in view of the multitude of lonely sin-burdened hearts to whom is our privilege to carry the message of the Sin-Bearer.

Twelve groups were visited and their work reviewed. Sunday schools were organized, officers appointed, applicants examined, and the Sacraments and discipline administered. Of 174 applicants 100 were received as catechumens, 15 were rejected, 26 who had previously been examined, were retained as catechumens, and 33 were baptized. Since Annual Meeting the total examinations are 367, baptisms 86.

We should not fail to remember the faithful labors of helpers Kim and Chai to whose zeal much of the above is due. Nor should we fail to thank God for the love and devotion of the group leaders who are bearing up under the most trying circumstances. Many are eating the last of their rice tho a bountiful crop was recently harvested. The land-lord, the tax gatherers, the money lender have left little for the

tiller of the soil. At one village of 80 houses the land deeds are all declared void and the people are liable to eviction tho for hundreds of years they have been buying and selling the land and giving deeds. A few Christians are striving to complete a straw covered house 8 x 16 ft. for the worship of God. Their chilling deepening poverty, their utter helplessness is distressing to behold. The silver lining to this dark cloud is that "Man's extremity is God's opportunity." Many are turning to God for comfort. To these Christ's words "I go to prepare a place for you" are doubly comforting. Their lack of a sense of sin often causes anxious care, yet several times men wept in the examinations at the mention of their sins and one man burst out weeping as he listened to an account of Christ's sufferings on the cross.

To the women the Gospel is even more precious than it is to the men and they show their appreciation of it. They are beginning to be respected and taught as never before. Practically all the girls, most of the young women, and some of the older ones are being taught to read. The childless old widow, the neglected wife, the girl driven from home, find the Bible their only solace.

A WINTER OVERLAND TRIP IN KOREA.

Itinerating in Korea in the Fall and Spring, is full of joy, the matchless atmosphere, the flowers, the beautiful rolling country with picturesque hills, and the songs of the larks in the wonderful blue deeps above, can not fail to fill even the ordinary beholder with delight, but in summer during the rains, when bridges such as they are, are down, roads flooded, rivers multiplied, roofs leak, and vermin swarm, or in winter when howling blizzards sweep over wide stretches of rice fields, and roads are often knee deep in wet clay and snow, it is a different matter.

The trip to Kangei, or to Chai Ryung, or Mokpo, or overland to Wonsan, or Song Chin, will any of them afford ample material for the mission story teller. An experience somewhat typical of these, in many respects, was that of Dr. Mary Cutler of the Methodist Mission. She was called in January in consultation to Hai Ju in the case of the lamented Mr. Rockwell and took the tiny little tug boat which ventures across one of the roughest arms of the Yellow Sea, to reach the sea port of that northern capital. The river, which one traverses first to reach the sea, was full of great cakes of ice thro which the little vessel bravely tried to plough its way, but a terrible blizzard arose, the boat was forced to turn back for 12 hours, and the doctor only after imminent risk of shipwreck on that stormy winter sea, reached the port at 12.30 at night.

We know that port well. Mud flats extend for nearly half a mile from the shore, and are covered with great slippery stones, which in winter are again covered and hidden with half frozen snow from two to

three feet deep. Well do we remember plunging, stumbling, slipping along there in the dark, a weary hungry little company, to find not a warm hut in the whole village, and lying down for the night, a child in the party, in wet garments on a cold floor, supperless.

Dr. Cutler was alone, but she made her way the three miles and a half to Hai Ju City at once, arriving there at one thirty, for the call was urgent. Alas! she was too late. A day or two later, after the last services that could be rendered to the precious remains had been given, she remembered her hospital in Seoul, with thirteen dangerously sick patients, and started on her return trip.

There was no boat, and she must travel on horse back as far as Sariwan or Massum, where she would meet the nearest railway station. The thermometer was far below freezing, and the doctor was burdened with many necessary wraps, her horse, a little Korean pony, was unshod, and the roads or rather paths terribly slippery. To add to her difficulties a blizzard came up, the cutting icy snow, blowing full in her face. In the struggle to keep her cloak and shawl from being torn away by the wind, her fingers forced themselves thru her mittens, and so, shivering, struggling, slipping, toiling along, she and the little pony pressed on all day, and long after dark, only reaching Chai Ryung mission station at one thirty at night, with no companion but a strange heathen Korean mapoo.

Some of us women at least, would have thot 24 hours' rest at Chai Ryung was not too much, but not so the indefatigable doctor. She remembered those sick patients needing her ministration in Seoul, and so after barely eight hours' rest, she set forth again the next morning for a 20 mile ride to the station with the thermometer two above zero. As before, the roads were slippery, some of them treacherous little dykes between paddy fields, none of them good, and at length she came to the river, which now in winter was scarcely more than a big creek, the tide being out, not very deep, and crossed by an 8 span bridge 50 or 60 feet long. But this bridge was only the width of one plank, covered with slippery wet sod, on very slender wooden supports, which have a pleasant trick of giving way just at the very psychological moment when they ought to hold firm, and there was no question in the minds of either the doctor or the mapoo that it would be better to ford the stream which was not deep than for her to attempt the bridge even on foot. The ice had been cut, or thawed, close to the bridge, and they expected the horse to ford here. But his plan was different. He hated the look of that icy water, and the memory of the treacherous mud underneath, and decided to risk the ice, and no protestations or flagellations were sufficient to shake his resolution. He plunged onto and thru the ice, and like the renowned Finegan "on again, off again, in again, out again," and finally and lastly, wholly "in again," with Dr. Cutler, who had nearly been thrown off with all this floundering, and now found herself wet through almost to the waist in the icy water, and almost inextricably tangled up with soaked wraps. So bundled was she with leggings, a shawl tied round her waist, and a man's overcoat, that she found it almost impossible to get off the

struggling beast, and finally with a violent effort barely succeeded in throwing herself off the pony, on the ice, but was utterly unable to stand until the mapoo, *after extricating his pony*, came to her relief. By this time her wet garments had frozen on her, and only with the greatest difficulty, with the man's help, was she able to reach a little hut not far from the shore. This she was told was the only one any where near, which had a single warm room. The people were wretchedly poor, the room was a tiny one, and yet only half warmed. When offered good pay if they would build a better fire, they said that wood must be carried from twelve miles away, and even for money they could not spare it.

The room as we have said was the only one which could afford even a slight warmth, and consequently the men of the family were obliged to come in every now and then, so that the drenched woman had no secluded place in which to remove her frozen under wear, and nearly everything in her suitcase was wet through, as the pack of course went into the water with the horse.

The people brought in a wharrow or fire pot, and piled it high with charcoal, from the fumes of which it is apparently a miracle any of them escaped suffocation. The men indeed frequently ran out for fresh air, but the woman who was ill, and Dr. Cutler, in a bath robe and bare feet, were forced to endure it, with only vertigo and nausea as the result. Very slowly the process of first thawing and then drying heavy woolen garments dripping wet, went on and thus *all day she sat*, chilled in wet underwear, patiently trying to get shoes and coat dry enough to wear. The people were too poor to either lend, or sell her, anything dry except an apron, not even a pair of native straw shoes had they to spare.

By and by they began to fear she would stay the night, and to urge her to move on to a better place not far off; but unable to force her feet into the wet shoes, even she dared not venture barefooted out of doors. At length in the evening some Christians—we are so glad they were Presbyterians*—heard of her plight, and several of the “sisters” came to fetch her, bringing shoes, and lovingly accompanying her to their church about a quarter of a mile distant.

It was the week of prayer, and so the church was all lighted and warmed for the nightly meeting, and they put Dr. Cutler in the warmest corner, and tucked her under their warm quilts, and carefully dried her wet clothes, and then went on with their meeting. Poor doctor was dizzy and very sick from the charcoal fumes, had indeed been scarcely able to stagger along to the church.

When the service was over, they gave her the special room set aside for the missionary, built a great fire under it, and covered her up warm, so that she lay practically on a stove all night, and probably that is the reason under God, why neither inflammatory rheumatism nor pneumonia are to be added to the catalogue of her experiences. Next morning the “sisters” came with her wraps and rugs all beautifully dry and supplied

* The church was 15 miles from Chai Ryung called Oon Ky Myen.

her with padded Korean socks and shoes, and whatever she needed, and sent her whole and sound on her way. No pay would they take for fire or lodging, only for the bare cost of food for mapoo horse and woman, because they were on the high-road, and so often had to render such service that their pastor had told them they *must* accept money for food. In most cases these Koreans tho so poor, insist on giving all the food and provender, the missionary, his horses and helpers need, and feel hurt if refused, and where the missionary only goes once or twice a year, it may be permitted, but here another rule had been necessarily insisted on and established by the missionary.

Dr. Cutler told me this story laughingly, when I questioned her, and I had to cross question to get it all, she evidently thought little of it. But how as we look back over our lives, we gloat over any little difficulties endured in this cause, how we hoard them as a miser does his gold, thankful, *so thankful*, if perhaps we may claim a small fellowship with Him and His, in suffering, and add our little mite in "filling up that which is behind of the afflictions of Christ for His body's sake."

L. H. U.

CORRESPONDENCE.

The following letter is so full of inspiration that we delight to give it to our readers.

14 Elton Place,
Blackheath, London S. E.,
Dec. 12, 1910.

DEAR SIR,

I enclose cheque for 4/7 for which will you kindly send me for the coming year the KOREA MISSION FIELD. I am deeply interested in what I have read in "Korea for Christ" and other pamphlets and books on the subject.

All missions are of great interest to me but having a very small income I can not do much for each one, but I long to do a little for as many as I can. I wish I could send more than the 2/6 left over from the price of the magazine, but at present I can not manage it, but I am hopeful if I get the magazine to be able to interest others in the wonderful work going on in Korea. I am much too old, but if I were younger, I should like to come out to help with the women's work. I have three separate study bands on missions, and I am longing to stir them up to go out to the Mission Field as many as can do so, and those who can not go to see their duty in working, and prayer for the cause. May God bless you and all the workers, and all the Korean Christians who are setting such a wonderful example of faith and prayer and self-sacrifice to the rest of the Christian world.

I remain,

Yours in Christ Jesus,

EDITH STORRS FOX.

SPECIAL NOTICE TO MISSIONARIES.

On looking over our subscription list we find a surprisingly large number of missionaries who do not take the FIELD. We think that many are under the impression that it is published solely for the benefit of readers in the home lands.

This is a great mistake, for while we expect to publish everything of interest to home people which we can learn with regard to every evangelical mission in this country, it is our cherished aim to promote work here, by the publication of successful methods and new ideas, wherever experiment has tried and proved them, by reports such as that of the Educational Association in this issue, or of the Y.M.C.A., in the previous issue, and to encourage workers in every station, especially those far removed from large centers, by the inspiring record of what God is doing in various parts of this country.

Some dislike this feature of the paper, because it appears to them "to much like boasting" but it seems to us, that if we can eliminate self, and remember as we all must, that these marvels are not ours but God's, and that no one should think of attributing them to the wisdom or services of any missionary or station, we shall begin to see that in as public a way as possible, we ought to glorify God for what *He* is doing and to encourage and inspire both the workers on the field and at home by telling what our eyes have seen. Where desired, names of particular missionaries may always be omitted, tho this adds interest and pleasure to those who are supporting their work.

We beg that those who do not write or subscribe for the FIELD will remember that individuals and societies in the home land who are working, praying and giving for Korea have a *right* to receive accredited news of the results God has vouchsafed, and that we should not defraud them of what is their due.

Perhaps some of you read a neighbor's paper, would it not be better to subscribe, and after reading send your copy to some friend at home?

We beg the members of our council to do as much to increase the circulation of the FIELD, which is to spread abroad the glory of our God, as members of a college fraternity would do for a mere college publication.

Again if you do not subscribe, send us hints, objections, suggestions, new ideas or methods. If there is anything you don't like about the paper, its management, or its editor, we should be glad to hear it, and will try to improve. We need you, and we are sure that you and your friends need the FIELD.

Join hands with us in this small branch of the Lord's work.—[EDITOR.]



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The following New Books and New Editions have been added to our stock recently and can be supplied by return mail, carriage free:—

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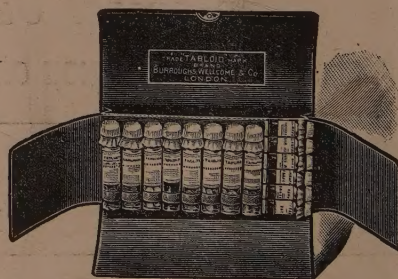
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